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THE CHURCH AND THE WORLD

MISSIONS

Revolt of the Arabs Means the Division of the Moslems

Christian missionaries have beheld in the Arabs' revolt against Turkey a rift in the clouds that have so long hung low over Moslem missions. In the first place, the "bugaboo of Pan-Islam," once supposed to threaten Christendom with united attack by all the 200,000,000 Moslems of Asia and Africa, had already been discounted by previous events, but the rebellion of the Arabs against the Turks dissipates it forever. Furthermore, the withdrawal of a large portion of the Moslem world from under the dominion of the Sultan of Turkey means that Christian missionaries will be permitted to pursue their work in this field without fear of the terrible persecutions that previously haunted them. The full meaning of this is not readily appreciated and probably will not be for some years to come.

The lordship of the Sultan of Turkey over the followers of Mohammed has long been borne with ill composure by the Arabs. But the crumbling of the Turkish power in Asia Minor under the blows of the Russians lifted the last restraint from the Arabs, and they openly renounced the Sultan as the supreme "caliph" of their religion. At the same time the Arabs broke off their national allegiance to Turkey and seized their beloved Arabian cities Medina and Norca. Already the Arabs have released their long-suppressed hatred and are as vehement witnesses against Turkish brutality as indignant Christians of Europe and America have been for years. The hatred of the Arabs has been aroused because the Turks have so soon turned upon the Arabs with their mania for murder, and the local magistrate of Mecca announces that on one day the Turks hanged twenty-one Moslems.

So it is not mere Christian prejudice that denounces the Turk as a past master of infamy.

Young Men's Christian Association in Military Camps

The spread of war conditions has taxed the ingenuity of organized Christianity. While there have been many remarkable responses to the unprecedented demands, the Young Men's Christian Association seems to have taken a first place in rendering speedy, practical, and efficient service. This is markedly the case in countries affected by the European war, and it is no less true in the military camps on the Mexican border. The Young Men's Christian Association has put forth splendid efforts to meet the social and religious needs of the men who live in the new and trying conditions of the camps. A sample of the kind of work that is being done is the "clean-living campaign" which was conducted among the soldiers, and in which thousands of the men joined. The program for a recent Sunday at the Army Young Men's Christian Association building in the camp of the 1st Illinois Cavalry, Brownsville, Texas, included: Catholic mass at 7:30 A.M.; Jewish service at 8:30 A.M.; Y.M.C.A. meeting at 7:45 P.M.

The Sir Walter Scott of Armenia

One of the phenomenal facts which has been impressed upon the minds of western people is that after five centuries of oppression under the Turkish yoke the national consciousness among the Armenians has been preserved alive. Among the influences which have contributed to this end must be reckoned Raffi, who may be called the Sir Walter Scott of Armenia. His work is almost inseparably connected with

Armenian national life, for it was chiefly he who reawakened the ideals of liberty and independence among his people. In the remotest corners of Armenia, where his works were prohibited on pain of death, they were eagerly procured, read by torchlight in dark cellars, and passed on from house to house through street agents. Raffi's birth-place was in Persian Armenia. He was educated in Russia. He visited Turkish Armenia and there met Khrimian, a young monk whose heart was aflame in behalf of his countrymen. Khrimian later became the most beloved and influential patriarch the Armenian church has known. By him Raffi was moved to champion the cause of the Armenians, and he wrote his famous novel, *Harem*. On its appearance he had to leave the country and go to Russia for safety. Raffi died in 1888, but he was the founder of Armenian literature. The main idea of his works is liberty for his people. With this purpose in view he wrote a group of novels vaguely outlining a plan of action for the political salvation of Armenia.

The American Sunday-School Union

The American Sunday-School Union is preparing to celebrate its one-hundredth anniversary this coming year. This unique organization has grown steadily from the time of its inception, until now it is a practical and efficient benevolent society. The Union has its headquarters in Philadelphia. At the present time there are over 230 active field missionaries promoting the work of the Union in the United States. It is the particular object of these field workers to establish and equip Sunday schools in communities which are without religious development. These schools are founded

on union principles, under which the people are also supplied with the general literature and periodicals published by the organization. The wide scope of the work of the American Sunday-School Union is readily recognized by reference to some of the actual statistics. During the past year nearly 1,500 new Sunday schools have been organized, into which over 7,000 teachers and 68,000 scholars have been gathered. The society's representatives also visited and rendered aid to 14,753 schools, including 76,156 teachers and 902,109 scholars. In connection with this work 10,770 Bibles and 25,633 copies of the New Testament were distributed. The various periodicals distributed number more than 2,000,000. During the entire history of the society approximately 120,000 Sunday schools have been founded. With results of such incalculable value to look back upon, and still greater results to be attained in the future, the American Sunday-School Union and all its affiliated workers may justly feel a deep sense of satisfaction and pride in the forthcoming celebration.

The American Sunday-School Union is undenominational. Its board of managers consists of laymen, representing seven different denominations. No work can be issued by the society to which any one member objects. A large percentage of the Sunday schools organized later become affiliated with, or develop into, denominational churches; all of which is governed entirely by the wishes of the community residents in each case. The principal officers are as follows: president, Martin Luther Finckel; vice-presidents, Clarkson Clothier and James F. Stone; recording secretary, William H. Hirst; treasurer, John E. Stevenson.